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as in other instances in John, the earlier gospel story is retold and modified. The writer's idea of the messianic judgment as involuntarily effected by Jesus reappears in vs. 31. The significance of Jesus' death is at once his release from earthly limitation into his higher life, and the signal by which he will attract to himself all those who have in them the craving for the truer life, vs. 32. Vs. 34 doubtless answers a contemporary Jewish objection to Jesus' messiahship; cf. 7:41, 42, etc. What is meant by the light, vss. 35, 36? Cf. 1:5; 9:5.

Twenty-ninth day.—Read John 12:36b-43. What is the evangelist's idea of the value of signs, vs. 37? A Jewish objection to Jesus' claims doubtless current in the time of the evangelist is reflected and met in vss. 37-41, which explain the failure of the Jews to accept him. A kindred objection already touched upon in 7:48 is dealt with in vss. 42, 43.

Thirtieth day.—Read John 12:44-50. Notice here the Gospel's conception of judgment, vss. 47, 48. Not Jesus but his word which men either accept or reject will judge them at the last day. Here the evangelist seems indeed to retain the thought of a final judgment, but he does so in little more than form, emphasizing rather the thought that Jesus' message acts as a touchstone to men's hearts, thrusting upon them a choice by their response to which they settle their own moral destinies. Jesus' relation to God is here set forth, vss. 49, 50, as a filial dependence upon God, not, as so often in John, as a metaphysical relationship.

Under what terms has Jesus in these chapters (9-12) described himself (cf. 9:5; 10:7, 11, 36; 11:25; 12:35), and what meaning do you attach to each?

SUGGESTIONS TO LEADERS OF CLASSES IN THE GOSPEL OF JOHN

BY GEORGIA L. CHAMBERLIN

By this time the leader of the class in the Gospel of John has come to see that this Gospel offers something of a problem in the small number of events in the life of Jesus which are chronicled, and the large amount of discourse material. The problem lies in the difficulty in keeping the situations alive. One of the ways in which this result can be accomplished is to lay emphasis on dialogue, and also to keep always before the class the historical background of the local situation in Jerusalem as it is interpreted a generation later by the writer of this Gospel. At each meeting let the members of the group first consult their outlines and see that all biblical passages are properly arranged under them, as suggested at the first meeting of the year.

FIRST MEETING

1. Let the leader and the group together discuss the outline, noting that the story of all but the last week of the life of Jesus has been completed in the study thus far. Let a list be made of the actual facts about him which have been recorded by the author, noting the small amount of history which the Gospel contains.

2. The "Days" in Jesus' life of thirty-three years accounted for by the narrative in John's Gospel.

3. The stories of Jesus healing the blind, from the Synoptic Gospels.

4. Reading of the story of chap. 9 in dialogue, letting different persons represent Jesus, the blind man, the Pharisees, the parents, the crowd of neighbors and citizens.

Discussion: The inflexible theory of the Jews that suffering was always punishment for sin in an individual or his ancestors was an effectual barrier to their seeing the truth which Jesus presented. Have we today any theories which prevent our believing the witness of our own eyes?

SECOND MEETING

Leader: A presentation of the background material which makes vivid the scenes of a Passover week in Jerusalem at the time when Jesus lived, as well as the enhanced vividness of these crises which a century of Christian history has given to them in the mind of this author.

1. Stories of Jesus raising persons from death to life.

2. Reading of the story of the raising of Lazarus. (If possible, have this read impressively by one accustomed to reading in public. This is important in order that the ear as well as the eye may get the impression of the story.)

3. Let each member express his opinion as to whether the story makes more impressive the *act* of raising Lazarus or the teaching of Jesus concerning eternal life.

4. The story of the days between the time of the entry into Jerusalem and the Last Supper, as described in the Synoptic Gospels.

5. The story of these days as given in John.

Discussion: Have succeeding centuries justified Jesus in applying to himself each of the names which he uses in chaps. 9-12?

QUESTIONS FOR REVIEW

1. What was the popular belief of the Jews concerning one who was afflicted with disease or misfortune?

2. What does Jesus' statement to the man born blind suggest to you concerning his own attitude toward that belief?

3. What was the conclusion of the Pharisees concerning Jesus because of the time and manner of his cure of the blind man?

4. What view of Jesus does the evangelist seek to establish by his use of this story?

5. What suggestion does the story contain as to the relation of Jews and Christians in the author's own day?

6. What was the "blindness" with which the Jews charged the Pharisees?

7. Name some ways in which Jesus has proved his claim to be called the light of the world.

8. Who were the "false shepherds" alluded to in chap. 10?

9. What did Jesus claim to be the tests of a good shepherd?

10. Did Jesus' own life satisfy these tests?

11. How does this writer represent Jesus' attitude toward his own death.
12. What two aspects of Jesus' "oneness" run side by side through the Gospel? Answer with an illustration of each.
13. What evidence have we in the Gospel that in the time of the author Christians regarded the Old Testament as sacred and binding?
14. Is the story of Lazarus presented in any other Gospel than John?
15. Can you suggest any reasons for this omission?
16. Describe your impression of Jesus from a careful reading of this story.
17. How do Jesus' words to the sisters regarding death, resurrection, and eternal life appear to us today?
18. What, according to this Gospel, was the effect of Jesus' act upon the Jews?
19. Tell the story of the next few days as related in John, chap. 12.
20. In what terms has Jesus described himself in these chapters, and what meaning do you attach to each of these names?

REFERENCE READING

Reference may be made to lists suggested under Studies 1 and 2 and to the dictionaries. Articles in Hastings' *Bible Dictionary* under "Logos" and also in the *Encyclopaedia Britannica* are interesting. A book by Riggs, in the "Messages of the Bible Series," *The Gospel of John*, has inspiring suggestions.

TRAVELING LIBRARIES FOR MINISTERS¹

In the *Biblical World* for November the traveling libraries of the Institute on the following subjects were represented by their respective book lists: "The Apostolic Age," "The Character of Jesus in the Light of Modern Scholarship," and "The Efficient Church."

We are giving, below, the lists of books in a few more of these important libraries, which it will be remembered can be secured by ministers or laymen desiring to read these books. Each group is accompanied by a 30-50-page pamphlet of discussions of the books, by the person who has arranged the course.

Expansion of Christianity in the Twentieth Century

(Arranged by Professors Ernest D. Burton and A. K. Parker)
 World Missionary Conference Reports, 1910.
The China Mission Year Book.
 Blakeslee, *China and the Far East.*
 Ross, *The Changing Chinese.*
Christian Movement in Japan, 1912.
 Cary, *History of Christianity in Japan* (Vol. II only).

Mission Handbook for India, 1912.
 Jones, *India's Problem, Krishna or Christ.*
 Richter, *History of Missions in India.*
 Lucas, *The Empire of Christ.*
 Barton, *Daybreak in Turkey.*
 Stewart, *Dawn in the Dark Continent.*
 Gairdner, *The Reproach of Islam.*
 Barton, *Human Progress through Missions.*
 Dennis, Beach, and Fahs, *World Atlas of Christian Missions.*

¹ For \$3.50 one of these libraries will be sent, transportation charges paid, to any address in the United States or Canada. Fifty cents additional is required for the discussions. Term of loan, four months.

The Religion of the Hebrews and Modern Scholarship

(Arranged by Professor J. M. P. Smith)

- Davidson, *The Theology of the Old Testament*.
 Budde, *The Religion of Israel to the Exile*.
 Cheyne, *Jewish Religious Life after the Exile*.
 Marti, *The Religion of the Old Testament: Its Place among the Religions of the Nearer East*.
 Welch, *The Religion of Israel under the Kingdom*.
 Smith, H. P., *The Religion of Israel. An Historical Study*.
 Bennett, *The Religion of the Post-exilic Prophets*.
 Burton, Smith, J. M. P., and Smith, G. B., *Biblical Ideas of Atonement*.
 Duhm, *The Ever-coming Kingdom of God*.
 Burney, *Israel's Hope of Immortality*.
 Peake, *The Problem of Suffering in the Old Testament*.
 Smith, G. A., *Modern Criticism and the Preaching of the Old Testament*.
 Vernon, *The Religious Value of the Old Testament in the Light of Modern Scholarship*.
 Jordan, *Biblical Criticism and Modern Thought*.
 Robinson, *The Religious Ideas of the Old Testament*.

The Educational Work of the Church

(Arranged by Professor Theodore G. Soares)

- Faunce, *The Educational Ideal in the Ministry*.
 King, *Personal and Ideal Elements in Education*.
 Coe, *Education in Religion and Morals*.
 Thorndike, *Education*.
 Horne, *Psychological Principles of Education*.
 Mark, *The Unfolding of Personality*.
 Sisson, *The Essentials of Character*.
 James, *Talks to Teachers on Psychology*.
 Burton and Mathews, *Principles and Ideals in the Sunday School*.
 Cope, *Efficiency in the Sunday School*.
 Haslett, *The Pedagogical Bible School*.
 Cope, *The Efficient Layman*.
 Kirkpatrick, *Fundamentals of Child Study*.
 Forbush, *The Boy Problem*.
 Hoben, *The Minister and the Boy*.
 Milnes, *The Church and the Young Man's Game*.
 Dewey, *School and Society*.
 Dewey, *Moral Principles in Education*.
 Blow, Hill, Harrison, *The Kindergarten*.
 Montessori, *The Montessori Method*.

Significant Tendencies in Modern Theological Thought

(Arranged by Professor Gerald B. Smith)

- Clarke, *The Use of the Scriptures in Theology*.
 King, *Reconstruction in Theology*.
 Smith, *Social Idealism and the Changing Theology*.
 Harnack, *What Is Christianity?*
 Mathews, *The Gospel and the Modern Man*.
 Seeberg, *Fundamental Truths of the Christian Religion*.
 Sabatier, *Outlines of a Philosophy of Religion*.
 Loisy, *The Gospel and the Church*.
 Case, *The Evolution of Early Christianity*.
 Abbott, *The Theology of an Evolutionist*.
 Simpson, *The Spiritual Interpretation of Nature*.
 Johnson, *God in Evolution*.

The Ethical Teaching of Jesus

(Arranged by Professor C. W. Votaw)

- Holdsworth, *Gospel Origins*.
 King, *The Ethics of Jesus*.
 Plummer, *Commentary on the Gospel of Matthew*.
 Stalker, *The Ethic of Jesus*.
 Mitchell, *The Ethics of the Old Testament*.
 Hughes, *The Ethics of Jewish Apocryphal Literature*.
 Alexander, *Christianity and Ethics*.
 Clarke, *The Ideal of Jesus*.
 Peabody, *The Christian Life in the Modern World*.
 Rausenbusch, *Christianizing the Social Order*.

Ministers or groups of persons wishing to secure one of these libraries should address the American Institute of Sacred Literature, the University of Chicago, Chicago.